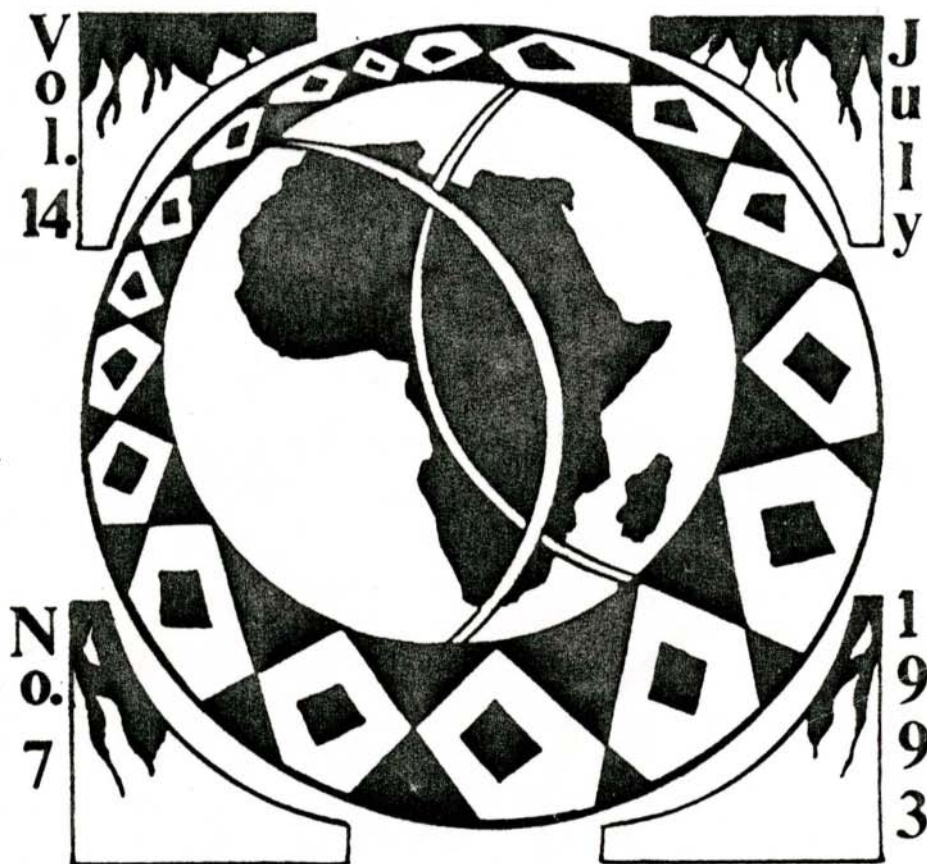


HARAMBEE FLAME!



In This Issue:

EDITORIAL: Symptomatic Big N; FROM OTHER SOURCES: Urban Peace-Keeping Efforts, Quality Of Life For Africans In U.S., African-Caucasian Police Conflict, U.S. Sentencing And Imprisonment Policies, Goals For Azania Articulated, Ghanaian Leader Extends Welcome To Diaspora Africans; NEW BOOKS; BACK IN TIME: Golden Age of ~~Creece~~ Greece;...

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

*Together we seek to know that which is us, to
expand our collective consciousness of who we are
and whence we come. We exalt in the fact that
Afrikans are beautiful in our own right rather
than at the expense of any other ethnic group.
And in the true spirit of the Swahili word,
"harambee," we promote the idea that cultural
awareness is germane to human growth.*

EDITORIAL

White planters and government officials recognized that the slavery regime could survive only with the most repressive and bestial force imaginable. (French) Plantation managers (in San Domingue) used a variety of tortures: ... forcing gunpowder into the anus or vagina of a slave and then blowing him/her up with a light-- "to burn a little powder in the ass of a **nigger**" ... HOW CAPITALISM UNDERDEVELOPED BLACK AMERICA by Manning Marable

When asked if all men were created "free and equal as the Declaration of Independence holds they are," a Louisiana slaveholder answered confidently: "Yes. But all men, **niggers**, and monkeys aint" THE RULING RACE: A HISTORY OF AMERICAN SLAVEHOLDERS by James Oakes

In 1651... the English Guinea Company, precursor of the Royal African Company, instructed a captain to barter liquor at Gambia River for a "Cargo of **negers** to be carried to Barbados." BLACK MAJORITY: NEGROES IN COLONIAL SOUTH CAROLINA by Peter H. Wood

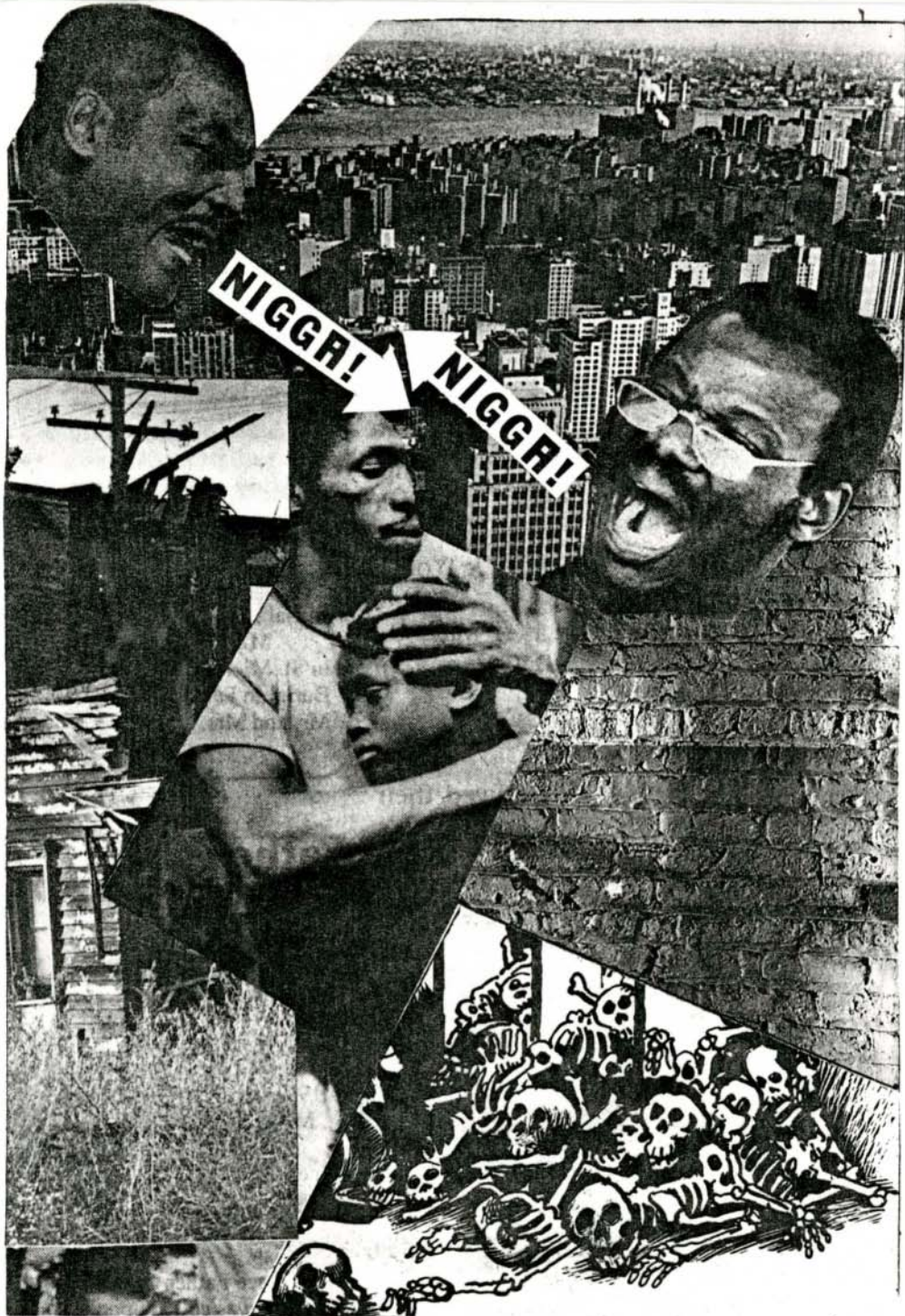
Samuel Bass, a carpenter hired to build a new home for a Louisiana slaveholder, Edwin Epps, provoked his employer into defending what Epps probably never thought to defend. "What right have you to your **niggers** when you come down to the point" Bass asked. "What right!" the slaveholder shot back, "why I bought 'em, and paid for 'em"... "Of course you did," Bass conceded, "the law says you have the right to hold a **nigger**, ... suppose they'd pass a law taking away your liberty and making you a slave"? Epps scoffed at the idea. "Hope you don't compare me to a **nigger**, Bass." The carpenter remained unconvinced. "In the sight of God," he asked, "what is the difference between a white man and a black one?" All the difference in the world, the slaveholder answered. "You might as well ask the difference between a white man and a baboon." THE RULING RACE

Europeans who came to the Americas did make use of

other Europeans as temporary slaves--"indentured servants," who were contracted to work without pay for periods of from five to ten years. Europeans also enslaved the native people of the "New World." But they identified neither enslaved Europeans nor enslaved native people as "niggers." Europeans invented the idea of the "nigger" with some very specific people in mind--Africans.

Once Europeans determined that we were going to be their main source of forced labor, we had to become something other, at least in the Europeans' minds, than the men, women, and children we were. They had already designated the indigenous people of the Americas "savages." They required another designation for us, something that would brand us as fair game for slavery and which would "justify" such use of us. Afterall, how do "civilized" people justify the enslavement of other human beings? By deciding that we would be "niggers," Europeans were telling themselves, us, and the rest of the world that we were beasts; at "best," something between beast and human. As "niggers," we were given fundamentally the same status as oxen, cows, or other beasts of burden. Or, as Edwin Epps put it, "You might as well ask the difference between a white man and a baboon." This is history.

But many of us in the U.S. of Occupied America today don't know history. We know television. We know idle talk. So, often, we speak and act out of flat-out ignorance. Many of us call and think of ourselves as "niggers," as if "nigger" were some kind of innocent and inconsequential figure of speech. But nobody who gets a serious enough attitude toward someone that he or she is ready to throw down - to "take a sucka out the game" - calls that someone a name that is an innocent and inconsequential figure of speech. He or she calls that other person the most foul and degrading thing he or she can think of. That's real. And the fact is that "nigger"(with "black" running either right alongside or a close second in frequency) is the first word to come out of many of our mouths when we're ready, or about ready, to



fight another African. Some more reality: When we flip out, other Africans are the only people we call "niggers." We can, while philosophizing in the chill condition, talk that mess about "nigger" can apply to anyone. But when our blood gets to boiling, what's real comes flying to the surface.

Even though a lot of us have been successfully kept, or/and kept ourselves, ignorant of history, we aren't so ignorant as not to know that somebody invented the "nigger," that this somebody applied it to us specifically, and that "nigger" is nothing innocent or inconsequential. And the fact that we use "nigger" as a fighting word is evidence enough that we accept ourselves and each other as the bestial thing that a "nigger" is.

The European has done such an effective job of convincing us of his superiority and our inferiority that we now voluntarily call ourselves what he declared us to be: sub-humans, "niggers." We have taken the racism directed at us from the outside and turned it into something we use against ourselves and each other. This is comparable to a person putting him or her self into the dozens, or one of his or her blood sisters or brothers.

Let's peep another aspect of this. If a woman wants to insult another woman, she might, for example, call her a "flat-chested heifer." But she will only call her "flat-chested" if she thinks that her own chest isn't flat. If a dude wants to insult another dude, he might call him a "punk." But he will only call him a "punk" if he perceives of his own character as not exhibiting weakness. A Caucasian never attempts to insult another Caucasian by referring to his or her "whiteness." In other words, as a general rule, a person does not use a characteristic he or she has in common with another person as a basis for cracking on him or her.

If we were to witness some dude seriously trying to insult another dude by telling him, "You look like me," we'd think that the dude trying to do

(Cont. on page 11)

EDITORIAL POLICY

The HARAMBEE FLAME, the monthly publication of the Harambee Afrikan Cultural Organization (parent chapter of the Harambee Afrikan Cultural Organization, Inc.), is a pan-Africanist newsletter. The FLAME's priority, with respect to news and views, is African people, events and developments which affect us and are, or should be, of concern to us. The FLAME does not recognize any distinctions between African people based solely on place of birth. References in the FLAME to Africans are made on the basis of our common ancestry. An exception to this is the reprinting of articles, or excerpts thereof, from other publications, in which cases we do not alter "black" or other terms designating African people. This is our practice because we do not wish to diminish the integrity and authenticity of the articles we excerpt from. Also, unless it is necessary for clarity, we do not correct grammatical or other errors occasionally contained in these articles.

Articles in the FLAME do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization unless they are accompanied by a statement identifying the views as those of the organization. Generally speaking, all unsigned articles are by the editor, Wopashitwe Mondo Eyen we Langa (p.k.a. D. Rice).

We encourage you to submit articles to the FLAME. Please enclose with your submission a stamped, self-addressed envelope. Articles should not exceed 1200 words, though longer pieces will not be automatically rejected. Short stories are subject to the same restriction with respect to length. We also welcome poetry and graphics. We are looking for poems which address African folks' lives, the conditions we face, and our struggles to rise above those things which hinder us. Submitted poems should not sacrifice power and beauty for the sake of uniform rhythm and/or rhyme. Send submissions to the editor c/o HARAMBEE FLAME; P.O. Box 2500; Lincoln, NE; 68542-2500.

FROM OTHER SOURCES

Urban Peace-Keeping Efforts Continue

"The weekend of sessions, workshops, and negotiations(at Mt. Sinai Baptist Church, held June 4-6) ended with a truce among local Black Gangster Disciple, Vice Lord and Maniac Latin Disciple nations.

"The Cleveland summit was the first local peace meeting to emerge out of the National Summit for Urban Peace and Justice, held in Kansas City the last weekend in May. National organizers--composed of Minnesota's United for Peace, Chicago's United In Peace, participants in the Los Angeles gang truce and activists--are taking their peace negotiations across the country with city and regional summits...

"Black mothers and grandmothers of VOICES(Voices Over Inner City Crime Exchanging Solutions) are asking questions about where guns come from and visiting young Black males in detention centers, working to help them change themselves...

"ViceLords, Folks, Gangster Disciples, Black Gangster Disciples and Hell's Kitchen brothers stood side by side in a Cleveland cemetery on an overcast day in early June. The graveyard assembly closed the summit's 'Stop the Killing and Save the Children' march...

"Mr. Ali Bey, Dick Gregory, Jamil Al Amin(formerly H. Rap Brown), leaders of urban truces in Los Angeles, Chicago, and Minneapolis, activists from Washington, D.C., local politicians, those who have lost loved ones and those who want the violence to end stood with the young warriors..."

-from "Peace In The Hood," pages 2 and 8, June 30 THE FINAL CALL(Chicago, IL)

U.N. Reports On Quality Of Life For Africans In US

"The United Nations pointed out in a recent report that in Amerikkka..., Black and Latino citizens are living a 'Third World existence'. This UN report, 'The UN Quality of Life Index', stated that the quality of life for Africans and Latinos living in Amerikkka ranks about equal to the quality of life of Africans in Trinidad and slightly higher than that of today's Russians - in what was formerly the Soviet Union...

"The UN report evaluated Africans and Latinos and found them to be second class citizens of Amerikkka in the areas of life expectancy, education and purchasing power..."

-from "U.S. Blacks Live In The Third World,"
pages 3 and 17, June 1993 ARM THE MASSES (N.Y.)

African-Caucasian Conflict In U.S. Police Depts.

"The rising number of police brutality cases against Black police officers is forcing Black police officers to organize to protect themselves from their fellow white officers and to seek legal redress for the abuse.

"Monitors of the abuse cases and organizers for the rights of Black officers say that instead of improving, the situation is getting worse because white officers aren't changing their negative attitudes but many Black officers are no longer fearful..."

"Lt. Luther Hunter, regional chairman of the Eastern Branch of the National Black Police Association (NBPA), based in Nashville, said that the relationship between Black and white officers in police departments are in steady decline. He described the climate in terms of the '60s..."

"But Ronald Hampton, National director of the NBPA, was not as impressed with the thinking of Black

officers.

"He said that eight out of 10 Black officers are completely brainwashed by the 26-week training police cadets are subjected to in academies around the country...

"Director Hampton said...there have been 21 racially-based eruptions to take place in station houses around the country recently, especially since the Rodney King episode..."

-from "Black Policemen Organizing To Protect Themselves Against Brutality," pages 8 and 11, July 14 THE FINAL CALL

Sentencing And Imprisonment Policies In U.S.

Producing Less Than Favorable Results

"The U.S. has the world's largest and most expensive prison system - over a million prisoners at \$25 billion a year. At the cost of cutbacks in health care, education and other social programs, the nation spent \$5 billion in building new prisons in 1992. Our incarceration rate has quadrupled since the early '70s, but even politicians and officials agree that there has been no significant change in the crime rate since then...

(There is)..."growing criticism of federal drug sentencing laws, which tripled the length of federal drug sentences since the current guidelines went into effect in 1987...At least one federal district court judge declared the sentencing rules unconstitutional, and a growing number of senior judges, who can choose which cases they will hear, are refusing to take drug cases. About 50 senior judges have refused so far...

"More than 17,000 people are serving federal drug sentences of 10 years or longer, but 90% of those are said to be users, mules or small-time dealers.

..."A few states, like South Carolina, have new prison buildings which are empty because of the high cost of opening and running them. Even though their prison populations are growing sharply, 13 states cut prison staff last year and another 20 kept staffing levels the same as the year before...

"Texas politicians increased the average length of prison sentences by about a third during the 1980s, and approved a construction program to triple the number of prison beds - to 80,000 - by 1996. However, average time served in Texas is said to have dropped about a third because early releases are necessary to comply with court orders about prison conditions. This year Illinois is expected to be housing 36,000 prisoners in space designed for a maximum population of 21,000..."

-from "Crisis In Punishment," pages 1 and 2, July
COALITION FOR PRISONERS' RIGHTS NEWSLETTER (Santa Fe, N.M.)

Goal Of Non-Racial And United Azania Articulated

"S.E.M. Pheko, of the Pan Africanist Congress of Azania(PAC), said the organization valued all life; in war, it distinguished between civilians and combatants. Commandos on many farms in South Africa were reservists and not civilians or 'white farmers'; they were part of a huge military force in the service of the South African regime and were falsely paraded as 'right wing' or 'third force' to mislead the international community. The regime had tried to make PAC its scapegoat, blaming victims of apartheid for white civilians killed by the regime's own agents and its collaborators..."

"He said the South African military budget was more than 11 billion rand, nearly half of which was being used for clandestine operations, including massacres, assassinations and the purchase of nuclear technology, in violation of a United Nations resolution...The South African regime had also been recruiting European immigrants from Poland,

Hungary, Bulgaria and Romania. That immigration had led to premature diplomatic relations between some Eastern European nations and South Africa... The rate at which Africans were being killed was now higher than at any other time in the history of apartheid.

"The PAC organization agreed that the election date should be fixed, he said, but believed it was important for the victims of apartheid to know what it was they would vote for. The PAC had no mandate to negotiate power-sharing or 'interim government', but rather for a democratically elected constituent assembly to draw up a constitution leading to majority rule. It was that which had the support of the African majority. Within the concept of an 'interim government' lay the regime's objective of retaining the essentials of white power--the accumulate privileges derived from control of the economy and domination of professions, civil service and decisive organs of State...

"The South African regime could rule until September 1994 under the 1983 apartheid Constitution, he went on. But politically, it could not hold 'whites' only elections. Since that was a constraint to the current regime, it preferred to prolong its illegitimate rule beyond September 1994 through 'interim government' and 'interim constitution'. The PAC advocated that negotiations in South Africa take place under a neutral convener and in a neutral venue..."

-from a June 16 United Nations Department of Public Information press release

(Cont. on page 11)

the insulting either had a very low opinion of his own looks or was a damned idiot. Yet many of us are so unconscious that we don't hear how self-hating or idiotic we sound, as Africans, calling each other "nigger" or "black" in anger, or "nigger" under any circumstances. Many of us are so unconscious that we can't see that using our shared African heritage and/or the racist notion of our being a sub-human "race" as a basis for insulting each other is equivalent to our taking on the identity of or being possessed by some Ku Klux Klan Grand Dragon or other virulent racist. Many of us don't see, or don't want to see, such behavior for what it is--a symptom of MENTAL ILLNESS.

Editor

FROM OTHER SOURCES Continued

Ghanaian Leader Extends Welcome To Diaspora Africans

"Ghanaian President Jerry John Rawlings, in a recent speech to the Organization of African Unity (OAU), called for African leaders to 'make a place for Africans in the Diaspora' to help Africa through their participation in the OAU...

"President Rawlings said, 'We should and must find a way to include all the sons and daughters of Africa in building and moving our societies forward. In this respect, I would propose that the OAU should consider granting observer status to representative groups of Black Africans in the Diaspora'..."

-from "Rawlings Tells OAU To Embrace Blacks Of The Diaspora," page 2, July 14 THE FINAL CALL

NEW BOOKS

The following comments and information are taken from promotional materials provided by publishers.

From African American Images
1909 W. 95th St
Dept. MC
Chicago, Illinois 60643
1-800-552-1991
(312) 445-0322

HIP-HOP VS. MAAT: A PSYCHOLOGICAL ANALYSIS OF VALUES by Jawanza Kunjufu

In his latest release, noted educator and author Jawanza Kunjufu provides an in-depth analysis of values from an African frame of reference. He draws upon extensive research, personal encounters, experiences and observations to help the reader understand the Hip-Hop generation and move its members toward the Africentric value systems of MAAT and the Nguzo Saba. Instead of condemning youth, Kunjufu seeks to understand them and move them to higher ground.

AN AFRICAN AMERICAN'S VIEW BROWN VS. TOPEKA: DESEGREGATION AND MISEDUCATION by Pansye Atkinson

Pansye Atkinson examines the psychological and social effects desegregation-not integration-has had on African American students. Read the comments of Black legal and education experts who predicted this negative outcome. Atkinson raises thought-provoking, Africentric questions about Brown vs. Topeka and provides a clear analysis as well as a prescription for empowerment. The author exhorts African Americans-especially educators-to unify, become empowered and fight economic, political, social, and cultural oppression.

From Third World Press
P.O. Box 19730
Chicago, Illinois 60619
(312) 651-0700

THE REBIRTH OF AFRICAN CIVILIZATION
by Chancellor Williams

The author of the best-selling THE DESTRUCTION OF BLACK CIVILIZATION explains why Western values are unsuited to Africa and why neither capitalism nor communism are likely to solve Africa's complex economic crises.

WHY L.A. HAPPENED: IMPLICATIONS OF THE '92 LOS ANGELES REBELLION, Edited by Haki Madhubuti

Among the first books to examine the L.A. rebellion and its sociological, political, legal and psychological consequences. Contributors include Gwendolyn Brooks, Terry McMillan, bell hooks, Luis Rodriguez, Tony Martin, Ron Daniels and more voices from the frontline.

From Steppingstones Press
P.O. Box 1268
N.Y., N.Y. 10113
(212) 691-2457

MALCOLM X: JUSTICE SEEKER

A Literary Tribute edited by James B. Gwynne

Poetry and essays by Gwendolyn Brooks, John Henrik Clarke, Douglas Henry Daniels, Alfred Duckett, James Jennings, J.E.M. Jones, C. Eric Lincoln, D.H. Melhem, Kalamu ya Salaam, Sonia Sanchez, Juan Villegas, Louis C. Young, Jr.

and includes the play, "The Death of Malcolm X" by Amiri Baraka

graphics by Ademola Olugebefola

ANNOUNCEMENTS

Annual Short Story Contest Once a year AIM Magazine sponsors a short fiction award of \$100 for a previously unpublished story that embodies our goals of furthering the brotherhood of man through the written word. The contest is open particularly to new writers. We're looking for compelling, well-written stories with lasting social significance, proving that people from different backgrounds are more alike than they are different. The story should not moralize. Maximum length is 4,000 words. Winner will be published in AIM's fall 1993 issue. Deadline is August 15. Contact AIM Magazine; P.O. Box 20554; Chicago, IL; 60620.

The Grace Company needs book prices, ISBN#'s authors' profiles, and book description information (copyright date, pages, illustrated, photographs) for some of the over 500 titles listed in the 1993 Premier Edition of *The Black Authors and Published Writers Directory* (BAPWD). The titles will be featured in our mail order and book exhibit catalogs. Write to The Grace Co.; P.O. Box 47; Rochester Hills, MI; 48308.

Important historical African figures on tape. Khepera Enterprises, Inc. announces availability of audio recordings of speeches by Marcus Garvey, Booker T. Washington, W.E.B. DuBois, Paul Robeson, Langston Hughes, Kwame Nkruma, Hailie Selassie. For prices and other information, write to: Khepera Enterprises, Inc.; P.O. Box 378484; Chicago, IL; 60637. Or call either 1-800-444-KPRA or (312) 338-3640.

BACK IN TIME

The following excerpts from Plato's "Symposium" are presented for the enlightenment of those many Africans attending colleges and universities in this country and who proudly hold memberships in Greek fraternities and sororities. According to Walter Hamilton, whose translation of "The Symposium" we have excerpted from, this work by Plato was written sometime around, but not earlier than, 385 B.C. "The Symposium" is an accounting of a series of speeches and dialogues that followed a dinner party which is purported to have taken place in 416 B.C.

There can be no doubt of the common nature of the Love which goes with Common Aphrodite; it is quite random in the effects which it produces, and it is this love which the baser sort of men feel. Its marks are, first, that it is directed towards women quite as much as young men; second, that in either case it is physical rather than spiritual; third, that it prefers that its objects should be as unintelligent as possible, because its only aim is the satisfaction of its desires... But the Heavenly Aphrodite to whom the other Love belongs for one thing has no female strain in her, but springs entirely from the male, and for another is older and consequently free from wantonness. Hence those who are inspired by this Love are attracted towards the male sex, and value it as being naturally the stronger and more intelligent. Besides, even among the lovers of their own sex one can distinguish those whose motives are entirely dictated by this second Love; they do not fall in love with mere boys, but wait until they reach the age at which they begin to show some intelligence, that is to say, until they are near growing a beard...

But those who are halves of a male whole pursue males, and being slices, so to speak, of the male, love men throughout their boyhood, and take pleasure in physical contact with men. Such boys and lads are the best of their generation, because they are the most manly...

"This above all others, my dear Socrates," the woman from Mantinea continued, "is the region where a man's life should be spent, in the contemplation of absolute beauty. Once you have seen that, you will not value it in terms of gold or rich clothing or the beauty of boys and young men, the sight of whom at present throws you and many people like you into such an ecstasy that, provided that you could always enjoy the sight and company of your darlings, you would be content to go without food and drink, if that were possible, and to pass your whole time with them in the contemplation of their beauty."

From the introduction to THE SYMPOSIUM: "The love with which the dialogue is concerned, and which is accepted as a matter of course by all the speakers, including Socrates, is homosexual love; it is assumed without argument that this alone is capable of satisfying a man's highest and noblest aspiration, and the love of man and woman, when it is mentioned at all, is poken of as altogether inferior, a purely physical impulse whose sole object is the procreation of children."

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